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The Nigamanas of the Sumaṅgalavilāsini and the Kaṅkhāvitarāṇi

Pāli texts usually end in a brief paragraph called *nigamana*, which corresponds in meaning and content to the *explicit* of mediaeval European manuscripts. In two instances these brief, though highly valuable, texts have been omitted from the respective PTS editions for reasons unknown. Consequently it seems useful, if not necessary, to provide the relevant paragraphs here on the basis of the Chaṭṭhasaṅgāyana Edition (B°), because they contain information important for the composition or history of the respective texts.

I. Sumaṅgalavilāsini

(B° 1968 III 250,1-251,6)

Nigamanakathā

ettāvatā ca

āyācito **Sumaṅgalapariveṇanivāsini** thiraguṇena

Dathānāgasamghattherena theravaṃsanvayena | 1 |

Dīghāgamavarassa dasabalaguṇaparidīpanassa aṭṭhakatham

yaṃ ārabhiṃ **Sumaṅgalavilāsini** nāma nāmena | 2 |

sā hi mahāṭṭhakathāya sāram ādāya niṭṭhitā

esā ekāsītipamāṇāya pāṭiyā bhāṇavārehi | 3 |

ekūnasatṭhimatto **Visuddhimaggo** pi bhāṇavārehi

atthappakāsanatthāya āgamānaṃ kato yasmā | 4 |

tasmā tena sahā 'yaṃ aṭṭhakathā bhāṇavāragāṇanāya

suparimitaparicchinnaṃ cattālīsasataṃ hoti | 5 |

sabbaṃ cattālīsādhikasataparimāṇaṃ bhāṇavārehi evaṃ

samayaṃ pakāsayantiṃ Mahāvihāre nivāsinaṃ | 6 |

mūlakatṭhakathāsāram ādāya mayā imaṃ karontena

yaṃ puññaṃ upacitaṃ tena hotu sabbo sukhi loko ti | 7 |

evaṃ anantarāyena niṭṭhaṃ kalyāṇanissitā
aciraṃ sabbasattānaṃ yantu sabbe manorathā ti | 6 |

paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena ... **Buddhaghoso** ti
garūhi gahitanāmadheyena therena katā ayaṃ **Kaṅkhāvitaraṇī** nāma
Pātimokkhavaṇṇanā

tāva tiṭṭhatu lokasmiṃ lokanittaraṇesinaṃ
dassenti kulaputtānaṃ nayaṃ sīlavisuddhiyā | 7 |
yāva Buddho ti nāmaṃ pi suddhacittassa tādino
lokamhi lokajetṭhassa pavattati mahesino ti | 8 |

Kaṅkhāvitaraṇīatṭhakathā niṭṭhitā

The prose part of this *nigamana* is identical with the one used in
all commentaries ascribed traditionally to Buddhaghosa.

This *nigamana* is not commented upon in the older anonymous
Kaṅkhāvitaraṇīpurāṇaṭīkā, but only in Vinayatthamañjūsā Kaṅkhā-
vitaraṇīabhinavaṭīkā (B° 1965 486,18-487,18). Quotations from the
nigamana have been printed in italics, explained words in bold type:

Nigamanakathāvaṇṇanā

yaṃ Pātimokkhassa vaṇṇanaṃ ārabhin ti sambandho. **Mahāvihāra-**
vāsīnaṃ ti idaṃ purimacchimapadehi saddhiṃ sambandhitabbam,
Mahāvihāravāsīnaṃ Porānatṭhakathāhi vā ti ca. **pāliyatthañ ca**
kevalaṃ ti sakalaṃ pāliyatthañ ca. ubhatovibhaṅgañ cā ti vuttaṃ hoti.
etthā ti etissaṃ Kaṅkhāvitaraṇiyaṃ. *yasmā na hi atthi* ti sambandho.
yaṃ ti yaṃ padaṃ. **Sīhaḷatṭhakathānayaṃ** ti Sīhaḷa-
mātikaṭṭhakathānayaṃ. **Atṭhakathāsāraṇaṃ** ti Sīhaḷamātikaṭṭhakathāyaṃ
atthasāraṃ, atha vā Vinayatṭhakathāsu atthasāraṃ, ten' etaṃ dasseti:

Sīhaḷamātikaṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ Kaṅkhāvitaraṇiṃ
karonto Vinayatṭhakathāsu pi idha vinicchaye yogakkhemaṃ atthasāraṃ
ādāy' eva akāsi.

idāni sadevakassa lokassa accantasukhādhigamāya attano puññaṃ
pariṇāmento *yathā ca niṭṭhaṃ sampattā* ti ādigāthādvayaṃ āha.
kalyāṇanissitā ti kusalanissitā. **sabbasattānaṃ** ti kāmāvacarādi-
bhedānaṃ sabbesaṃ sattānaṃ.

Nigamanakathāvaṇṇanā niṭṭhitā.

This explanation is followed by the *nigamana* to Kkh-t, which
was composed by Buddhanāga, a pupil of the commentator and author
Sāriputta under Parakkamabāhu I (1153-1186), during the late 12th
century AD.

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